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REPORT OF THE COUNCIL.

The Academy has lost twenty-one members by death since the annual meeting of May 9, 1900, as follows: Six Resident Fellows, — Thomas Gaffield, C. C. Everett, N. Holmes, J. E. Hudson, A. Lowell, and S. R. Koehler; Seven Associate Fellows, — J. E. Keeler, H. A. Rowland, G. M. Dawson, J. M. DaCosta, A. Stillé, Wm. Mitchell, and E. E. Salisbury; Seven Foreign Honorary Members, — C. Hermite, J. G. Agardh, W. Kühne, Baron Russell of Killowen, H. Sidgwick, M. Müller, Duc de Broglie, and the Bishop of Oxford.

CHARLES CARROLL EVERETT.

CHARLES CARROLL EVERETT, D.D., LL.D., Bussey Professor of Theology and Dean of the Faculty of Divinity in Harvard University, died at Cambridge, October 16, 1900, in the seventy-second year of his age. Dr. Everett was, through his ancestry on both sides, identified with the community in and about Boston. His father's family had long been settled in Dorchester, and that of his mother in Beverly. His father, a graduate of Harvard College in 1806, removed to Brunswick, Maine, soon after his marriage, and entered there upon the practice of the law, which he carried on with distinction throughout his life. Dr. Everett was graduated from Bowdoin College in 1850, and seems to have been drawn first to the study of medicine. He was entered during four years as a student of the Bowdoin Medical College, and studied also with a neighboring practitioner, as was the custom of the time. His literary tastes, however, as well as his somewhat delicate health, led him in the years 1851 and 1852 to spend some time in Europe, chiefly in the study of modern languages and literature, and on his return, while still registered in the Medical School, he was appointed to be Instructor in Modern Languages at Bowdoin. All accounts agree that his service in this

capacity was admirable and duly appreciated, but Bowdoin was at the time going through a financial crisis, which caused its governing board to be more than ordinarily anxious as to a strict interpretation of their trusts. A large endowment had recently been secured upon distinct declarations that Bowdoin was "of the Orthodox Congregational denomination." Dr. Everett had been brought up in the orthodox faith of his mother, but his father was already known as an avowed Unitarian, and his own views were inclining more and more in that direction. On this ground his appointment as Professor, twice made by the Trustees, was rejected by the Overseers, and thus his bent towards theological study definitely determined. He entered the Harvard Divinity School, was graduated there in 1859, and at once entered upon his first and only pastorate at Bangor, Maine. Ten years later, in 1869, he was called to be a professor at Cambridge, and in 1878 was made Dean of the Faculty of Divinity. On the 14th of February, 1871, he was elected a Fellow of the American Academy.

These are the brief outlines of a life singularly filled with varied activities, yet passed within the narrow limits of a remote parish and an academic position. As a pastor, Dr. Everett left upon his parishioners an equal impression as preacher and as man. His first passion was scholarship, but his was a scholarship that did not cut off its votary from human sympathy. His preaching, cast always in philosophic form, was yet in a high degree "practical." It addressed itself to the highest instincts, and sought to direct these by a principle of reason. In the trying times of the Civil War his voice gave no uncertain sound, and he was sought by his fellow-citizens as their orator on many an occasion of civic discussion or commemoration.

The removal to Cambridge gave to Dr. Everett full scope for the literary and speculative tastes which had been developing in Bangor. The "Science of Thought," first published in 1869, was his introduction to the world of technical scholarship. It was a fresh and individual attempt to present, on the lines of the new Hegelian thought, the fundamental processes of the human reason. It attracted wide attention, and became for many their first inspiration to clear and rational thinking. At Cambridge, Dr. Everett's activity was largely absorbed in his regular duties of teaching and administration. His instruction took naturally the form suggested by the nature of his mind. Never, probably, was there any teaching of theology less conventional or, in the narrow sense, less "academic" than his. Theology was to him not a system fixed in forms that could be handed on from master to pupil; it was the inter-

pretation, on broad philosophic principles, of that which Christianity has to contribute to the solution of the universal religious problem. Christianity could be accepted only as it commended itself to the fundamental needs of the human soul. First, then, it must be shown what these needs are, and this Dr. Everett undertook to do in his introductory lectures on the Psychological Basis of Religious Faith. Upon this basis he then developed his presentation of Christian ideas as rationally corresponding to a universal and fundamental demand. These lectures were his real life-work. They furnished the intellectual nucleus about which he gathered the results of his ever ripening thought and his ever wider reading. It is they that have given him his peculiar hold upon a full generation of students, and it is they that will form, if their substance can be restored from the scattered material available, the most complete record of his intellectual life.

Dr. Everett was not a voluminous writer. His best work was done in response to some outward occasion which roused him to formulate his thought upon some given problem. Probably the book most likely to be remembered outside of strictly academic circles is the volume of essays on Poetry, Comedy, and Duty, published in 1891, in which his profound reflection, his wide learning, and his playful fancy found equal scope. His "Gospel of Paul," in 1893, was an altogether original treatment of the Pauline theology, and was, perhaps, the work of his later years which appealed most strongly to himself. His contributions to the "New World," of which he was one of the responsible editors, were numerous and important.

In losing him the University and the world of scholarship have lost a unique figure, an interpreter of truth in a transition age, a guide to all those who were seeking light in the confusion of faiths and in the temptations of doubt. His value as a scholar is to be measured only by his singular quality as a man. After all it was his personality that impressed, and charmed, and made the way clear for the truth he had to convey. He satisfied the inquirer, not by the cheap method of compromise, but by a subtle gift of leading men away from the unessentials to the realities of faith. His mind had that element of greatness which consists in the ability to see through the mists of the unimportant and the transient down to the permanent and the essential in the religious life, and not only to see this but to make it clear to others. One of his greatest aids in exposition was his ever-present sense of humor. If, as he has taught us, the essence of the comic is to be found in the sense of incongruity, it should follow that the truly humorous mind is keen also

to discern the congruities of things. In the midst of the most serious development of an idea, it was often a flash of wit that lit up the obscure point so that it remained clear forever. Quite in harmony with his wide human interest was also his love of outward Nature, and the use he made of it in his writing. All experience contributed with him to the interpretation of that religious instinct which in turn gave to experience its meaning and its purpose.

EPHRAIM EMERTON.

NATHANIEL HOLMES.

NATHANIEL HOLMES was born at Peterborough, N. H., July 2, 1814. His paternal grandfather was an emigrant from Antrim County, Ireland; afterwards a soldier in the Revolution and a Deacon in the Presbyterian Church. His mother was a daughter of a Presbyterian clergyman, Rev. David Annan, a native of Fifeshire, Scotland. As a boy he worked in a machine shop and on his father's farm. From 1831 to 1833 he was a student in Phillips-Exeter Academy; and he graduated at Harvard in 1837. After spending a year in Maryland as a private tutor, he studied law at the Harvard Law School and in the office of Henry H. Fuller, Esq., in Boston. In 1839 he began practice at St. Louis, Mo. In 1865 he was appointed one of the Judges of the Supreme Court of Missouri, serving until 1868. His judicial opinions are contained in Volumes 36 to 42 (inclusive) of the Missouri Reports. In 1868 he gave up his position on the bench to accept the Royall Professorship of Law in the Harvard Law School. In 1872 he resigned the professorship and returned to the practice of law in St. Louis, where he remained eleven years. In 1883 he returned to Cambridge, and made his home there until his death, on February 26, 1901.

Outside the legal profession, Judge Holmes is best known by his book entitled "The Authorship of Shakespeare," a work designed to prove that the plays attributed to Shakespeare were written by Bacon. This book was first published in 1866, and went through three editions. One of the ablest opponents of the view taken by Judge Holmes has recently said of the latter's book: "This contains the fullest and strongest presentation of the argument in favor of Bacon's authorship which has yet appeared, and it is also marked for its fairness and candor." (Notes on the Bacon-Shakespeare Question, by Hon. Charles Allen, pp. 1 and 2.)

Judge Holmes also published, after his return to Cambridge, a work